The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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MY LEGACY.

They told me I was heir. I turned in haste,
And ran to seek my treasure,
And wondered as I ran how it was placed,—
If I should find a measure
Of gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads, I knocked at gates,
I spoke to each wayfarer
I met, and said: "A heritage awaits
Me. Art not thou the bearer
Of news? Some message sent to me whereby
I learn which way my new possessions lie?"

Some asked me in; naught lay beyond their door;
Some smiled, and would not tarry,
But said that men were just behind who bore
More gold than I could carry.
And so the morn, the noon, the day, were spent,
While empty-handed up and down I went.

At last one cried, whose face I could not see,
As through the mists he hasted,
"Poor child, what evil ones have hindered thee
Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days,
In many places vainly.
I heard men name his name in many ways,
I saw his temples plainly.
But they who named him most gave me no sign
To find him by or prove the heirship mine.

And, when at last I stood before his face,
I knew him by no token.
Save subtle air of joy which filled the place,
Our greeting was not spoken.
In solemn silence I received my share,
Kneeling before my brother and "joint heir."

My share! No deed of house or spreading lands,
As I had dreamed. No measure
Heaped up with gold: my elder brother's hands
Had never held such treasure.
Foxes have holes and birds in nests are fed,
My brother had not where to lay his head.

My share! The right like him to know all pain
Which hearts are made for knowing;
The right to find in loss the surest gain,
To reap my joy from sowing
In bitter tears; the right with him to keep
A watch by day and night with all who weep.

My share! To-day men call it grief and death,
I see the joy and life to-morrow.
I thank our Father with my every breath
For this sweet legacy of sorrow.
And through my tears I call to each, "Joint heir
With Christ, make haste to ask him for thy share."

H. H.

THE LORD'S PRAYER.

1. God is our Father. This is not a figure of speech. We live because he lives. "Our Father who art." "The I AM, the cause and centre of the universe," is my Father and your Father. We are born of him, not made by him as his mere creatures are. We are not his creatures, but his children. In any way in which we can express this, we had better express it, because whenever we take it into life it shows us

our duty. I become a partner in God's affairs when I really know that I am his son or his daughter. And I take hold on my duty, my ploughing or reaping, my sailing or spinning or weaving, with new energy; for I see that he needs me for this business to which he has set me. Indeed, it is my business because it is his, and because I share his nature. I am child, and he is Father.

2. And he is *our* Father. That is, we all share his divine nature. He is, for instance, the Father of all of us here. This life which brought us here, and which will take us away, with which I speak and you sing, or listen, or think, is life because God lives and breathes in us, moves us hither and thither, and gives to us our being to-day. All this is implied when we say, "*Our* Father who art," and afterward when we say, "Give us this day the bread of our being," which is the food, physical, mental, and spiritual, on which the bodies, minds, and souls of all of us depend.

3. You and I can turn our faces to the wind, and struggle against it. We can row against the current of the river on which we float. We can oppose the plan and purpose of the God whose children we are. But in the Lord's Prayer we waive this independence. We acknowledge that he knows more than we know without him, and that his plans are better than ours. This is all said when we say: "Thy will be done (not ours). Thy kingdom come (not ours) on earth as it is in heaven."

4. As to man, duty is not spoken of as duty in the Lord's Prayer. But it is taken for granted in a way which amounts to a pledge. Observe always that we pray in the plural number, for the race. *We* pray to *our* Father. In that prayer we tell our Father squarely that we forgive those who trespass against us. "For we forgive any one that is indebted to us." That is the phrase in one version. We say that we are not so small nor so selfish that we lay up offences which have been committed against us as something which must be paid for. We are above such meanness. And we are so sure of this that, when we ask our Father to forgive us, we are able to tell him distinctly that we do not harbor malice, envy, or the wish of vengeance. Not we: we forgive them all. The man who carries out this declaration needs no elaborate code of ethics. It is of course that he does unto others as he would have others do unto him. And there is the whole moral law. And so God's kingdom comes.

5. And so man the son, and woman the daughter, live in the kingdom of heaven. The Lord's Prayer supposes this all along. We are living or we are trying to live a heavenly or infinite life. It is unbounded in all its proportions. Very early in history, indeed so early that nobody knows when, the Church in uttering this prayer added the triumphant words which express such infinite being: "For thine is the kingdom, the power, and the glory, for ever and ever." This life of to-day, which we are praying for, your life and mine, is not a life of my body only, or of so many minutes or so many hours, or of this little horizon which I can see across. It is a life which says "for ever and ever." It is a life of all power, all empire, and all glory. Such is God's life, and such is mine, when I have claimed my right of inheritance, when I really say "Our Father," and when I really mean that thy kingdom may come on earth as it is in heaven. Because the prayer says this, it includes that large hope, wish, and demand that we may go and come free from the appetites of the beasts, free from the laziness of the oyster. We pray that we may be saved from temptation. Temptation is of the earth. We ask that we may live in the heavenly range of being. "Lead us not into temptation. No, rather deliver us from this danger of evil." The prayer is not scientific. So far it is not theological. It does not go back to tell us where evil came from. Leave that to the schools, and to people who like to talk over ashes and cinders. For us the prayer says we want to be free from anything evil, come where it may or born from whatever origin. We are the sons and daughters of the living God. And in this prayer we ally ourselves with him. We are of his nature.

Now let me say, in passing, that in the home, by petition for daily bread, the petition which challenges even a child's interest, we go far beyond physical necessity. Our words, "daily bread," came to us from the Latin version. And the word * there is

* *Quotidianam* in Luke, in Matthew it is *supersubstantialem*. Our Greek text is *epiousion* in both cases, and it is hard to say why the Vulgate varies.

used in mere despair as to the inefficiency of language to compass the infinite thought implied. It passes language. So far as we can express what is meant, the Saviour's words were: —

"Give us the bread of our being." Give us Life, and enough of it. Bodily food, yes; mental food, yes; spiritual food, of course. Give us, Father, dear, all which shall support our lives. Give us the bread of our being.

It is thirty-six years ago, on the first Sunday when I ever joined in the worship of the Catholic Church in Europe, that I heard, for the first and last time in my life, what is called the "service of the *triginta*" in the ritual of that Church. *Triginta* means thirty, and in the service of the triginta the Lord's Prayer should be repeated thirty times by the officiating priest. In fact, on that occasion it was repeated thirty-six times in a service which only lasted fifty minutes. It is long ago, as I say; but I have never forgotten the expression, almost of agony, on that young man's face, as with one repetition after another he tried to fill the Latin prayer with meaning, and tried to lead the handful of people around him into some sense of what it is to be in communion with God, of what it is to tell God everything and receive everything from his hands. It seemed to me, it seems to me now, a sad enough parody on offices of devotion that the ingenuity of any cloistered priest should have planned out a mechanical service like that for the expression of that which is not mechanical, cannot be mechanical, indeed, of the infinite realities of life and being. But I thought then, and I have thought ever since, that the existence of an exaggerated form like that testifies to the value of this little central ritual, the only word of ritual which the Saviour left behind him, and the word upon which all other Christian liturgies, litanies, and books of prayer have been founded. If it were not central, there would have been no such effort made. It is because, I might say, every word of it is fraught with infinite meaning. It is because of this that, in a way, it has become a fetich or idol, before which men are apt to prostrate themselves. In such prostration, however, they forget those four words of the prayer itself in which the child with his God ought to be saved from any such idolatry. That is a very early superstition in the human mind in which I try to place some other intermediate type between myself and my Father, something on which may rest the light of his life, and which I may look upon as I look upon a moon or a planet which reflects the stronger light of the unseen sun. Always there is the danger that men shall worship something which he has created instead of God who is the Creator. Always the danger, against which the Ten Commandments make protest first of all, that a man shall make to himself some image of God and worship that, and so in the end forget the God who is imaged. Jesus makes his protest, as Moses made his, when he bids us, in the very beginning, pray that the name of God may not separate the child from the Father. It is no picture of God to whom I am praying. I am not trusting my prayer to a sheet of paper or to words I am writing. I am lying in his bosom, breathing with his breath, thinking with his thought, loving with his love. His life is my life: my life is his life. So that when I come to his Son well beloved, and ask him to teach me how to pray, he says, first of all, "Be sure that the name of God does not separate you from God." Do not let it come between you and him as a stained-glass window separates you from the sun in the heavens. Let the name itself be transparent: "Hallowed be thy name." Let it be as clear as the clear heavens are, through which the rays of sunlight come. Let there be no thing, though it be the word "God," though it be the word "Father,"—let there be no thing which separates you from the Power who makes for righteousness, from the Life of all life, from the Being of beings. I am that I am. Let no name part you from "our Father who is in heaven." Hallowed be thy name. Make it transparent, Father.

So simple is the theology of the Lord's Prayer. It is suggestive, I think, it is pathetic, that the little story in Luke should show us that even in this simplicity the Saviour did not himself propose it to the apostles. They had to come to him and ask for it, almost as if he had said: "You may rest in God's arms, you may lie on his bosom. If you will trust yourself to him, he will answer you, though you do not

speak in words." But they, because they were men, wanted to speak in words. They wanted words which he had himself used, which he had himself blessed. And those words, to our great good fortune, he gave us,—words which are enough for a creed for his Church, if his Church would only accept them,—words which are simple enough for a baby, words which are wise enough for the wisest sage. They are words which imply the tranquil rest, the happy, simple communion of a child glad in his father's presence. They are words which ask for everything which a hero can ask for as he rushes into the thick of fight. Only let us be careful, you and I, that these words do not come between us and him. Let us be careful that we never repeat them as a Buddhist wheel might repeat them or Mr. Edison's phonograph, and so throw so much dust into the air to separate us from the light of life. When we pray, it is as children pray to the Father. If we use words, they are words which try to express the eager longing of the infinite child for communion with the purpose of the infinite God.—*E. E. Hale.*

THE STILL HOUR.

RABIA.

Rabia, sick upon her bed,
By two saints was visited,

Holy Malik, Hassan wise,
Men of mark in Moslem eyes.

Hassan said, "Whose prayer is pure
Will God's chastisement endure."

Malik, from a deeper sense,
Uttered his experience:

"He who loves his Master's choice
Will in chastisement *rejoice*."

Rabia saw some selfish will
In their maxims lingering still,

And replied, "O men of grace!
He who sees his Master's face

Will not in his prayer recall
That he is chastised at all!"

—*James Freeman Clarke, from the German of Tholuck.*

What *is* "God's kingdom," which we pray may come? "The kingdom of God," says the apostle, "is not meat nor drink, but righteousness, peace, and joy in the holy spirit." It is the reign of goodness on earth, of truth and love, of honesty, generosity, purity, temperance, patience.

This one central petition in the Master's prayer would, if we kept to its meaning and spirit, correct false aims, false prayers, and keep us always in close union with him.

Many people suppose that the kingdom of God is only in the other world. They hope to go to heaven hereafter, but do not expect heaven to come here. This world, they think, is only evil, and always must be so. Thus their highest hope is to *go* to heaven: they never expect heaven to come to them.

But Jesus, in his prayer, went up to a far higher realm of thought than this. Heaven is wherever God's will is done; and his great wish and purpose, the great aim of his life, was that God's will should be done here in this world. He saw the cruelties and wickedness of this world, the sins of men, the crimes, calamities, disasters which surround us. Yet he cherished the unfaltering hope that this world might and must become heaven, that good might and must overcome evil; that crime, vice, sin, are transient, and only good is permanent. This hope for man he has embodied in our daily prayer. He has taught us to pray for this arrival of all-conquering goodness. He has taught the world to say every day that God's will can be done here as perfectly as in the highest realm of spiritual bliss, that there are no angels or archangels anywhere in the universe who are more pure and holy than men may become in this world.—*James Freeman Clarke.*

THE BIBLE CLASS.

THE WOMAN WHO WAS A SINNER.

Luke vii. 36–50.

This story belongs to the period when Jesus had not yet broken with the Pharisees or they with him. Edersheim thinks it should be placed, as to chronology, soon after the raising of the widow's son in Nain. Matthew seems not to have been with him on either occasion, for which reason he omits both stories.

It ought to be noticed that the strange theory which has tried to identify this unnamed woman with Mary Magdalene has

been quite given up by the later critics and students; and, what is even more painful, the confusion between her and Mary, the sister of Lazarus, seems to have no excuse, except that there is a Simon mentioned in both stories, Simon being a very common Jewish name, and an anointing of Jesus by a grateful woman. All other accessories of the two stories are in strong contrast.

The story in Luke begins with the invitation of the Pharisee to Jesus. But the manner of this beginning sounds like a continuation of the narrative. It seems, therefore, as if there *might* be a sequence in the events narrated in this chapter. 1. Healing the centurion's servant (see lesson in *Cheerful Letter* for December, 1894). 2. Raising the widow's son, at Nain. 3. The message of John the Baptist (see *Cheerful Letter*, July, 1893). 4. The dinner with the Pharisee and the anointing by the woman.

Some students, therefore, think it probable that John, in prison, heard of the raising of the young man of Nain. For the story goes on, "And the disciples of John told him of all these things."

But there seems a little break in the history immediately after the words of Jesus in regard to John. It is possible that Jesus preached a sermon after this, either in the open air or in the synagogue, either in Nain or elsewhere. It was in accordance with Jewish hospitality that he should be invited to dine, after preaching, with any prominent elder of the synagogue, in this case perhaps "Simon," the Pharisee.

We occasionally see, in comments on this story, the woman spoken of as "entering suddenly" during the repast. But, from the way in which Jesus speaks of her, this cannot be the case. He says, "She, *since the time I came in*, hath not ceased to kiss my feet."

The natural view seems to be that Jesus had been speaking words which held the kernel of his gospel,—the message of free forgiveness and love to all, saint and sinner alike. These blessed words, heard for the first time perhaps, went deep to the heart of the despairing outcast. We can hardly imagine what it would be to hear this central truth of the gospel—to us so familiar—for the first time. The dead heart awoke once more to life and hope. With a longing to express her gratitude, she followed Jesus to the house of the Pharisee, where, perhaps, others of his hearers had followed also, to listen to the conversation.

In some instances the posture while at table was a sitting one; but often during a meal those present reclined on broad couches, the feet being extended *behind* so that they might be touched by one who stood behind a guest, while yet his face was turned away. The host, if on the opposite side of the table, might see and recognize the face of the woman, while yet she stood directly behind Jesus whose face was necessarily turned from her. This seems to have suggested the thought to Simon's mind. He had been wondering what he was to think of Jesus. "Was he the Messiah? Was he a great prophet?"

Now, we must bear in mind that it was contrary to rabbinic customs ever to converse freely with *any woman at all*, even one of honorable life and character. Hence the surprise felt by the disciples at finding Jesus in conversation with the woman of Samaria,—not only with a *Samaritan* woman, but with *any woman at all*. The Pharisee, Simon, said to himself: "This settles it! If he *were* a prophet, he would know that a bad person is touching him (though he cannot see her)."

Simon had evidently not understood either the character or the teaching of Christ. He expected him to act as a Jewish rabbi would have done, and repel the touch with loathing. That Jesus was the friend of the sinner, the physician of the sick in soul, that the farthest away and the lowest down were nearer to his heart than the upright and respectable, was an unknown thing to the Pharisee. Jesus as the shepherd seeking the one lost sheep, God as the father of the returning prodigal,—yet far away,—all this was foreign to Simon's ideas. Jesus saw by the expression of his face what were his thoughts. Let us recall here something which is not quite sufficiently emphasized. We are accustomed to think often of the impression produced by Jesus on the men and women who saw and heard him. Shall we not have a better knowledge of our dear human brother if we sometimes think of what others were to him? Every minister, every preacher, knows what it is to speak words into air and meet no response, to have the face of a hearer show only indifference, or to have the message received

with joy and earnestness that show it has gone to the heart and is the promise of the beginning of a new life. Jesus may have thought: "Both Simon and this woman heard my words. On one, the honored elder of the synagogue, they made no impression. He scarcely heard, and did not understand them; but this poor woman, despised by all, has received them as the greatest treasure. She has become my disciple. I looked to the Pharisees to help me: they care little for the truths I bring. Let me see if I can make this Pharisee understand me by a parable."

"Simon, I have somewhat to say unto thee."

"Master, say on."

"A certain lender had two debtors. The one owed five hundred pence and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them, therefore, will love him most?"

"He, I suppose, to whom he forgave most."

"Thou hast rightly judged. Seest thou this woman? I entered into thine house. Thou gavest me no water for my feet; but she hath wetted my feet with her tears and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment.

"Wherefore I say unto you, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little."

Our habit of reading and quoting small fragments of the Bible causes us sometimes to lose the point of a passage; and we often hear the words, "Her sins which are many are forgiven [literally, "forgiven *have been* her sins, the many"], for she loved much," as if the point were that her sins were forgiven *because* she loved much. But Jesus continues in the same sentence, "*But* to whom little is forgiven, the same loveth little."

The meaning, therefore, evidently is that the forgiveness *precedes* and causes the love. As Paul expresses it, "The *goodness* of God *leadeth* thee to repentance" (Rom. ii. 4), and "God commendeth his own love toward us in that, *while we were yet sinners*, Christ died for us" (Rom. v. 8); and John the apostle says, "Herein is love; not that we loved God, but that *he loved us*" (1 John, iv. 10). Perhaps we should read the passage thus: "Forgiven have been her sins, the many (for her great love shows them to many); but to whom little is forgiven," etc.

There is a wonderful delicacy and tenderness in this way of touching the sins of the poor woman. While Jesus was speaking, not only the eyes of Simon, but of all the guests in the room, were turned upon her; and, had it not been for the tact and gentleness of Jesus, her position would have been extremely painful. Standing or kneeling behind Jesus while the guests conversed, she was scarcely noticed, especially if others of his hearers had followed; and to have the attention of all suddenly turned upon her was a shock for which she was unprepared. Jesus, having spoken, turns at once to soothe and comfort the trembling, weeping outcast: "Thy sins have been forgiven"* (so literally), not "are forgiven *now*," but "*have been* already forgiven" through God's free grace. And, as she now sought to withdraw, "Thy *faith* hath saved thee: go into peace."†

This story, treasured up by Luke (and *only* in Luke), was no doubt repeated by him to Paul. From this and stories like it Paul drew his great doctrine of "justification by faith," on which the whole Christian Church is founded, and by which Luther and Wesley have, each in his turn, called back the Church from dry formulas to spiritual life. L. F. C.

(Most of the previous Bible lessons on the life of Jesus, in *The Cheerful Letter*, are now printed in tract form; and a copy of each will be sent to any one who asks for them. The following are already in print: "Jesus in the Temple," "John the Baptist," "The Baptism of Jesus," "The Temptation," "Jesus in the Synagogue," "Life at Capernaum," "Healing the Centurion's Servant," "The 'Little Daughter' of Jairus," "Healing the Leper," "The Man with the Palsy," "The Maniac of Gadara," "The Young Man of Nain," "The Money-changers in the Temple," "The Walk in the Corn-field," "The Withered Hand," and two lessons on the Sermon on the Mount. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.)

* See lesson on "The Man with the Palsy."

† So literally.

THE BOOK AND MAGAZINE CLUB.

[*Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.*]

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3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

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Educational.

"La Bataille des Dames," comedy, Fénelon; A. de Lamartine, "Les Doigts de Fée," comedy; "La Tulipe Noire," Dumas; "Discours de la Méthode pour bien conduire sa Raison et chercher la Vérité dans les Sciences," René Descartes; "Les Vrais Riches," F. Coppée; "Le Docteur Rameau," G. Ohnet; "Lettres de mon Moulin," A. Daudet; "Histoire des Principaux Écrivains Français" (2 vols.), A. Roche; "The Manual of Phonography"; "Il Pesceballo," Italian play; "Hand-book of Volapük," Sprague; "Principles of Teaching," H. Dunn; some numbers of *American Folk-lore Journal*; "Natural Philosophy, First Course," Lardner; "Handbook of Universal Geography"; "Practical Latin Composition," Collar; "Principia Latina," Part II., Smith; "Exercises in Latin Prose Composition," Jones; "Word and Sentence Book," Merrill; "Lessons in English," Hyde; "Pictorial Life of Washington"; "Causeries avec les Enfants," Sauveur; "First French Course," Chardenal; "Extracts from Cicero"; "Latin Grammar"; "Cornelius Nepos"; "The Beginner's Book in French," Doriot; "Elementary German," Otis; "Vocabulary to Virgil"; "First Book of French Composition," Roulier; "Short Sentences for Practice in Writing Latin," Daniell; "Rational Method for Learning French," Marcel; Martin's "Civil Government"; "Latin Lessons," Leighton; "Cæsar's Commentaries," Harkness; Arnold's "Greek Prose Composition"; Ahn's "Method of Learning the German Language," I. and II. Course; "Italian Grammar and Exercises," Bachi; Otto's "French Grammar"; "Latin Reader," Harkness; "Translating English into French," Sadler; "Greek Lessons," Leighton; "Common School Algebra,"

Sherwin; "Elements of Physics," Norton; "Elementary Algebra," Eaton; "Latin Grammar," Allen and Greenough; "Mathematical Tablets," J. M. Peirce; "Exercises in Greek Prose," Jones; "Gradatim, Latin Translation Book for Beginners"; "Principia Latina," Part I., Smith; "Essentials of English Grammar," W. D. Whitney; "New Language Lessons," Swinton; "Graded Lessons in English," Reed and Kellogg; "Latin Grammar," Harkness; "Petites Causeries," Sauveur; "First French Reader," Ahn; "First English Reader," Beljame; "Supplementary Reading for Primary Schools"; "Morceaux Choisis," Pellissier; "Word Book," Swinton; "Second French Book" (Life of Robinson Crusoe abridged); "First French Book," Worman; "Practical Grammar of the German Language," Eysenbach; "La Joie fait Peur," a comedy; "Germelshausen," F. Gerstäcker; "Elementary German," II.; "Introduction to Latin Composition," Harkness; "Greek Reader," Goodwin; "Cæsar," Andrews; "Latin Exercises," Andrews; Otto's "German Reader"; "Ovid"; "Curtius"; "Cicero"; "Analytical and Practical French Grammar," Keetel; Loomis's "Geometry"; Longman's "French Grammar"; "Petite Grammaire Française," Sauveur; Chardenal's "Second French Course"; "Gate to Cæsar," Collar; Cæsar's "Gallic War"; "German Composition," Harris; "New Latin Primer," Gildersleeve; "Lecture Notes on Physics"; "Beginning French," Ahn's and Beleze's Systems; Chardenal's "Advanced Exercises"; Mrs. Barbauld's "Lessons in French"; Chouquet's "First Lessons in French"; "Simples Récits d'Histoire de France"; "A Graded Spelling Book," Harrington; "First Book of Botany," Youmans; Grimms' "Maerchen" (German stories); "Nouveau Manuel de Lecture et de Conversation," V. F. Bernard; "Famous Men of Modern Times"; "Easy Latin Lessons," Lindsay, Rollins; "German Reader," Brandt; "German Prose," Boisen; "Deutsche Märchen," Hermann; "First Lessons in Latin," Jones; "A Child's Illustrated First French Book," Keetel; Fasquelle's "French Course"; "Practical Grammar of the German Language," Siedhof; Ahn's "First German Book; "Bellum Helvetium"; "First German Book," Worman; "Second Lessons in Arithmetic," Wheeler; Fish's "Complete Arithmetic," Part I.; Harper's "Second Book in Arithmetic"; "Exercise Manual in Geometry"; "Plane and Solid Geometry," Wentworth; "Arithmetical Problems," Wentworth; "Second French Reader," Gibert; "Les Aventures de Trottino" (for children); "Grammaire Française," Noel and Chapsal; "L'Art d'intéresser en Classe," V. F. Bernard; "Elementary French Grammar," Wright; "Elementary French Grammar," Keetel; "Analytical French Reader," Keetel; "Mèthode Rationnelle pour apprendre l'Anglais," Marcel; Swinton's "Second Reader."

Juvenile.

"Stories about Animals"; "The Ice Maiden, and Other Tales," Andersen; "Means and Ends, or Self-training"; "Peter Simple and Jacob Faithful," Captain Marryat; "The Holy Cross, and Other Tales," E. Field; "Mother Goose's Melodies" (set to music).

Religious.

"Why I am a New Churchman," by Rev. Chauncey Giles; "The Sabbath School Bell"; "The Greatest Thing in the World," H. Drummond; "Science and Immortality: The *Christian Register* Symposium," edited and revised by S. J. Barrows; "Observations on the Bible for the Use of Young Persons."

Miscellaneous.

"Analysis of the Game of Chess," by A. D. Philidor; "A New Historic Manual, concerning the Three Battles at Trenton and Princeton in 1776 and 1777"; "Charades in Verse"; "Gouverneur Morris," Roosevelt; "Taylor's Advice to the Teens"; "Folklore and Legends from the German"; "Our Eyes, and How to take Care of them," by H. W. Williams; "Six Months in Italy," Hillard; "Pastime Papers," Saunders; "Familiar Quotations"; "Scrambles amongst the Alps," by Edward Whymper; "In the Woods," poem; "Songs from Faust," translated from the German; "Philosophy of American Literature," White; "Visit to Europe," 2 vols., Silliman; "Poems," by J. Kenyon; "Italian Sketch Book" (description of places in Italy); "Selections from the Writings of O. W. Holmes"; "The Natural History of Superstition," John

Locke; "Notices of Lars Anderson"; "On Sledge and Horseback to Outcast Siberian Lepers"; "Stories from the Persian"; "A Half-century in Salem, Mass.," Silsbee; "Paris Art," Henry Bacon; "An Edinburgh Eleven," J. M. Barrie; "Robert Elsmere"; "Mountain Adventures," J. T. Headley; "Middlemarch," George Eliot; "Ninety-three," Victor Hugo; "Round the Moon," J. Verne; "The Field of Ice," J. Verne; "Great Voyages and Great Navigators," Verne : "Cranford," Mrs. Gaskell; "Essays," John Locke; "Gold-foil: Essays by Timothy Titcomb"; "Geraldine of Desmond, or Ireland in the Reign of Elizabeth: an Historical Romance," 3 vols.; "The Battle of Dorking: Reminiscences of a Volunteer"; "Julius Courtney, or Master of his Fate"; "Cœlebs's Observations on Domestic Habits and Manners, etc.," 2 vols.; "Drifting," poem by T. B. Read; "Moses Montefiore," Wolf; "Housekeeping Made Easy," by Mrs. Ellis; "New England Legends and Folk-lore," Samuel Adams Drake; "About People," K. G. Wells; "A Memorial of Horatio Greenough"; "Along the Way," poems by Mary M. Dodge; "The Poets' Corner, or Haunts and Homes of the English Poets"; "The Deserted Village," O. Goldsmith; "Flatland: A Romance"; "Captain Brand of the Schooner Antipede," by Lieut. H. A. Wise; "Life of Marie E. Zakrzewska"; "Dream-life," Donald G. Mitchell; "The Middle States: A Handbook for Travellers"; "Diary of a Pilgrimage," J. K. Jerome.

Mrs. F. C. Dorn, Point Rock, Oneida County, New York, offers to any one paying postage "Adam Bede," "Hurricane Gulch."

Mrs. A. W. Stevens, 546 Western Avenue, Lynn, Mass., offers *Popular Science Monthly* for 1894 and 1895.

Harvey Reese, Vineland, New Jersey, offers narrative and entertaining literature of good moral tone in the German language to such shut-ins as are Germans.

Mrs. Charles Westmoreland Roy, Oklahoma, has books by popular authors which she has read, and would like to exchange them for some she has not read. Please send list of books when you write.

Miss Margaret D. Fette, Intervale, New Hampshire, Box 91, offers several copies of "Titus, a Comrade of the Cross: A Tale of the Christ," by Florence M. Kingsley.

Miss L. Freeman Clarke, Jamaica Plain, Mass., offers "The Wide Wide World," several copies. Should this prove as popular as "Queechy," *one* copy will be kept for lending. Libraries will have the first offer of the other copies. Also "The Schönberg-Cotta Family"; "The Heir of Redclyffe"; "On the Edge of the Storm" (by the author of "Noblesse Oblige"); "Our New Mistress," Miss Yonge; "Only the Governess," Rosa N. Carey; "Beppo the Conscript," T. A. Trollope; "A Great Emergency," Mrs. Ewing; "The Lances of Lynwood," Miss Yonge.

Offered especially to ministers: "The Problem of the Fourth Gospel," "The Christian Doctrine of Prayer," and "The Christian Doctrine of Forgiveness," by James Freeman Clarke.

Miss Virginia Fisher, Fisher Avenue, Roxbury, Mass., offers the *Christian Register*, from Sept. 28, 1893, to Dec. 28, 1893.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

We are sorry to state that our Book Club secretary, Mrs. Hallett, has been obliged to give up the work for the next few months Until farther notice requests (as well as offers) may be sent to MRS W. B. NICHOLS, 3 WEBSTER STREET, ALLSTON, MASS., *who has kindly taken Mrs. Hallett's place for the summer.*

Libraries.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner all need children's books, Mrs. Stowell also asks for books for a mining population (many are educated people). Mr. Graves

asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Books for the Anamosa Church Library, formerly sent to Rev. Charles Graves, may now be sent to Mr. Davis M'Carn, Anamosa, Iowa.

The Sidney Library is the Bibb Library, moved three miles to a somewhat better situation.

Harriette Quaintance, Bentonsport, Iowa, would be glad to receive a few novels.

Henry Hills, Bentonsport, Iowa, asks for "Easy in Conversation," "How to Talk Well," or "Improve your Grammar."

Mrs. Roy Thompson, White Mound, Grayson County, Texas, would be glad to receive "Robinson Crusoe" and "Alice of the Mysteries."

Any reading will be thankfully received by Miss Julia Hodge, Glade Creek, Bledsoe County, Tennessee.

J. D. Stoops, Middletown, Delaware, would be glad to receive good theological literature.

Reading suitable for a girl of sixteen is asked for by Miss Dora Thompson, Tatum, Virginia.

Mrs. B. B. Mosely, Smithville, Virginia, would like very much to receive Venable's "Intermediate Arithmetic," also the key to same; a key to Ray's "Algebra," Part I.; also "First Lessons in Arithmetic."

Henry Ott, Ramsey, Harrison County, Indiana, asks for Wood's "Natural History," "Samantha at the World's Fair," "Sweet Cicely."

I would be very thankful for the *Physical Review*, published by the Arena Publishing Company, or the *New Review*, published in Philadelphia, Drummond's "Ascent of Man," or any reading which will enable me to keep informed on the religious and political questions of the day. I am most grateful to *The Cheerful Letter* members for the good reading they have sent me, especially for Drummond's "Natural Law," which I will send to any one wanting it. I can also send some *Atlantic Monthlies* and odd *Centuries*. Mrs. Emma M. Backus, High Point, Guilford County, North Carolina.

I received some very nice reading last year through the medium of *The Cheerful Letter*, but have not received any but *The Cheerful Letter* this year. It did me so much good, cheered me so many times when I was lonely, that I would be thankful for a little more good reading. Also Mrs. Bean wishes me to say for her that her address is changed from Skowhegan, Maine, to Hartland, Maine; and she also sends her thanks for the reading that has been sent, and I know it has cheered her wonderfully. Nellie E. Walker, Hartland, Maine.

THE MOTHERS' COUNCIL.

WHERE'S MOTHER?

Bright curly heads pop in all day
To ask, "Is mother here?"
Then give an eager glance around,
And swiftly disappear.

She ought to wear a silver bell,
Whose note, so sweet and clear,
Should tingle out a cheery sound,
Repeating, "Mother's near."

And then, if any little one
Had something glad to tell,
Or scratches, bumps, or tears, or *tears*,
Or secret woes befell,

No need to fly from room to room,
But simply listen well,
And, like the happy, little lambs,
Just follow "Mother's" bell.

—*Sarah S. Baker, in St. Nicholas.*

HOW TO MAKE TWELVE DOLLARS BUY A BABY'S OUTFIT.

In these progressive days of the end of the century, dress reform has already penetrated to the baby's layette; but the patterns have been so expensive that mothers in moderate circumstances have been content to dress their children in the old-fashioned and cheaper way. Having dressed my last baby according to a system of my own, I am anxious to help others who would like to see their little ones healthfully, but not richly clad.

Buy in the first place *cotton* diapering. It is cheaper, more efficient, more wholesome, and quite as durable.

Five pieces at seventy-five cents a piece will make an ample supply. These should be washed, cut in lengths equal to twice the width, and hemmed by hand. Machine hemming is stiff and unyielding.

Two skeins of white Germantown wool, at fifteen cents a skein, will knit the supply of bands. These should be nine inches long, and knit in ribs to snugly encircle the body. We must now spend two dollars more on our one extravagance, silk shirts. These may be bought at a dollar apiece, and are much more satisfactory than knitted wool shirts. The latter, however, are cheaper, and may be used by those mothers who prefer to put their finest purchases where they will show to best advantage, irrespective of the baby's comfort.

Now buy six yards of soft white flannel, not all wool, for about thirty cents a yard. This will make four plain, sleeveless slips, not much over twenty-seven inches in length. The necks of these should be scalloped and button-hole stitched, so as not to bind the soft little neck. One spool of white knitting-silk for twenty-five cents will feather-stitch the hems and leave enough for the necks. These slips should open in the back. We have now four dollars left for the outside slips. These should be made of fine checked muslin at twenty-five cents a yard. Four of these slips should be as plain as they can possibly be made. Nothing is more irritating to a baby's skin than the fussy trimmings which are so foolishly insisted upon. A clean sweet baby is much daintier in slips trimmed with hemstitching or feather-stitching than in any amount of Hamburg edging. Some of the slips may be made a little more elaborate with Coventry ruffling or Smyrna lace, which is soft and wears well; but my own baby wore nothing but the plain slips, and was fresh as a rose all the time, for Bridget never objected to washing and ironing them, and there were no frail edges to wear and tear.

The small pieces that were left I lined with bits of flannel, shaped to the neck, bound with linen tape, and made into bibs, not very ornamental, it is true, but much more useful than the embroidered affairs I might have bought at the stores. Admiring friends and loving aunties contributed the extras,—the socks (which I never used), the flannel sacques, the wrapper, cloak, and cap, the carriage afghan, and tufted cheese-cloth quilt; but a little care and thought would have made their purchase as simple and easy as the absolute necessities. I should be very glad to send patterns and fullest particulars to any one interested; and a letter sent to me, care of Miss Clarke, will be forwarded. MATER.

THE EDITOR'S CORNER.

Mr. Henry Fooshee has written to us of the death of his mother, Mrs. Melinda Fooshee, of Naples, Illinois. Some of our readers will remember that Mrs. Fooshee is the shut-in whose birthday last December was kept by her *Cheerful Letter* friends, who sent her little tokens of remembrance and good-will. It is pleasant now to think that the last birthday in a life of ninety years, many of them years of suffering, was a happy one.

A letter to the "Mothers' Council" has been received, strongly deprecating the advice given in the previous number to use *matches* as playthings. The editor has no doubt that the word (though written *matches*) should have been *match-boxes*,—a tolerably good substitute for blocks. No mother in her senses would thing of giving a young child matches to play with.

Mrs. Elijah Hance died recently in her home at Williamson, New York.

The editor would like to make a special request for books of theology and Biblical criticism to send to ministers who cannot afford to buy books. The following books have been asked for: "The Religion of the Semites," Robertson Smith; "The Old Testament in the Jewish Church"; "The Prophets of Israel"; "The Gospel of Buddha," Carus; "The Teaching of the Vedas"; "Occult Japan"; "The Religions of Japan"; "History of the Jewish People in the Time of Christ," Schürer; "Old Testament Theology, 800–640 B.C.," Duff; "Life in Palestine when Jesus Lived," Carpenter; "A Study of Religion," Martineau; "History of Egypt," Petrie; "Arius, the

Libyan"; "History of Christian Doctrine," Harnack; "The Higher Criticism and the Verdict of the Monuments," Sayce; "Continuity of Christian Thought," Allen; "Influence of Greek Ideas on the Development of Christianity," Hatch; Egyptian "Book of the Dead"; "History, Prophecy, and the Monuments," M'Curdy; "Genesis and Semitic Tradition," Davis; "Brahminism and Hinduism," Williams; "Religions of China," De Harley; "Manual of the Science of Religion," Saussaye; "Origin of the Psalter," Cheyne; "History of the Doctrine of the Future Life," Alger; and especially books that deal with ethnic religions. ("Ten Great Religions," by James Freeman Clarke, being given now and then by the Post-office Mission of the Church of the Disciples, is not put on this list of books requested.)

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, October 4, at 10.30 A.M., at 25 Beacon Street, Boston.

There will also be a meeting of the Cheerful Letter Exchange on the first Friday in November at the same hour and place.

The personal address of our treasurer, Miss Howe, will be 53 Linden Street, Brookline, Mass., after October 1; but subscriptions may be sent to her or left for her at 25 Beacon Street, Boston, *at any season.*

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

The editor receives nearly every day notes which should go to the Book Club secretary (Mrs. Nichols), the treasurer (Miss Howe), or the secretary (Miss Langmaid). This greatly and needlessly increases her work. She would therefore request all readers of *The Cheerful Letter before* they address her to be kind enough to READ THE FOLLOWING

DIRECTIONS.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly or comes not correctly addressed, be kind enough to notify Miss Louise Howe, as above.

Send all notices of *changes of address and requests for discontinuance* to Miss Howe. Please do not send these notices to the editor, as it causes delay in the correction.